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1. The Goldencrested Crane, the most beautiful Bird in the Sudan
2. Shilluk Dug-out
3. Typical Shilluk pose. In the background a killed crocodile
4. Young Warriors with Clubs and Spears
5. The Marabou-stork

[facing p.xxiv]

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stones are collected by the Arabs of Kordofan about the numerous mountains there. The amount of labour required to work them into the proper shape accounts for their high value, as well as their scarcity among the Shilluks.

ARMS

A Shilluk man hardly leaves his home without carrying a spear or two, and a club. They have two kinds of spears, one whose blade has the form of a laurel-leaf, another with a cylindric blade, ending in a sharp point, the surface being either smooth or barbed. The shafts are of common wood without any ornaments. The spears often have a tuft of short ostrich feathers or of wool, near the butt. The cylindrical (round) spears are used not only as arms, but also in fishing. Besides the spears, they have two species of clubs, at least one of which a man always carries with him. One is simply a thick stick about one meter long, and heavy at one end. The other is about two feet and a half long, made in one solid piece of hard, heavy wood, with a big round knob at one end.

CHARACTER

The Shilluks are a haughty, proud people. They are much inclined to consider themselves and everything belonging to them as superior to the strangers, including the white men. "The things of the Shilluks are good, and the things of the strangers are bad", is a common saying among them. They do not in any way want the foreigners and their mode of life. This strong disinclination is not only due to their innate character, but also to the evil experiences they have had with Arabs, Turks, Abyssinians, the Dervishes etc.

The well-founded feeling of suspicion and even of contempt for white people will grow less intensive or may disappear altogether in consequence of the peaceful intercourse they now have with the representatives of the white race. In conversing with a white man they at the best treat him as their equal, but hardly ever as their superior. It requires therefore considerable tact to deal with them. Once having gained confidence they are frank, open-minded, and always ready for a joke, but they are also quickly offended.

As warriors the Shilluks are brave; they make excellent soldiers in colonial troops, and are renowned as the best soldiers in the Sudan; generally they become really attached to their leaders, whether white or black.

Working for the white man is done only in times of dearth, when no food is obtainable in other ways. But in spite of this difficulty the mission has, during the last few years, had remarkable results in educating the natives to regular voluntary work. — If one sees a Shilluk standig for an hour or longer almost without ever moving, except now and then scratching his head or chewing his tooth-stick, or if one meets them lying in the ashes of the village place for hours together, one might believe them to be an extremely lazy people. But this would be only partly right. Indeed during the dry season they have not much work

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weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

231 GOATS The Shilluk goats have rather high legs, they almost invariably look thin and not well fed; their colour is mostly grey, but black ones too are not to-
SHEEP frequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair.
FOWLS Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen
DOGS by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

224 HUNTING Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 135; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will persecute it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by private only by special permission of the king. A lion's skin is considered as evil, and is not worn.

225 Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

226 FISHING Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

463 HANDICRAFTS The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

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[Facing p. xxxvi (B)]

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10: Riad E-4.5 (1955) 1955 FJ23 Shilluk FJ23

was killed by cutting off his head with a SWORD, any other weapon being a violation of custom. Tremearn writes that " ... the lyke, semi instrument légal en pareil cas (tue un roi)". 73) This is another qualitative difference between the Shilluk and the Fung, because we know that the Shilluk never use or used swords as weapons.

Now the information Bruce was furnished with came mostly from Achmet Bid el Gon, the alledged regicide of Sennar. This man is from Fazogli, and as we always have to be cautious with Bruce's statements, we do not know exactly whether Achmet Bid el Gon spoke about the custom of king killing as it was in the past in his country of birth. Professor Arkell and Mr. Chataway are also of this opinion. What supports such an idea is what Fraser says about the ceremonial killing of the Fazogli kings. Fraser writes: "In some tribes of Fazogl the king had to administer justice daily under a certain tree. If because of sickness or any other cause he was unable to discharge this duty for three whole days, he was hanged on the tree in a noose, which contained two razors so arranged that when the noose was drawn tight by the weight of the king's body, they cut his throat". 74) Seligman also quotes three instances from Fraser about the killing of the king at Fazogli. 75)

King killing is a widely spread custom in Africa, and to try to cope with it is outside the scope of this paper. But in the Nile Valley, we have instances of the existence of the custom in Meroe, when king Ergamenes cut the threats of the priests instead of letting them kill him. We also have a story collected by Frobenius in Kordofan about the custom of king killing, and how one king was able to avoid his fate; and henceforth, the custom was abandoned. 76 This custom is in practice, or now in dormant form, among the Shilluk, the Dinka and many other tribes of Bar Fung. It was alleged to be in existence among the Sennar kings, and was also alledged to have been the custom of the Abdallah Arabs, who were the viceroys of the Fung kings in the North. 77) If thus the custom was widely spread in the Nile Valley, there is no point in alleging that the custom in Sennar was brought by the Shilluk, because it is now clear that the origin of such a custom is to be sought after in the deep past of the cultures and civilisations that were planted, or originated in the Nile Valley.

There is no doubt that the Bar Fung tribes, as well as the Nuba of southern Kordofan, represent the older substratum of the whole of the central and southern Sudan. This is judged by their isolation, the poverty of their present lands -which are merely rocky hills- the different languages and cultures etc.

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73) Tremearn, p. 180
74) Fraser, p. 246
75) Seligman, p. 426
76) Frobenius, L., Chapter I.
77) H.A. MacMichael, in his "History of the Arabs in the Sudan", Cambridge 1922, quoted by Seligman, p. 426.

18: Howell E-5 (1937) 1941 FJ23 Shilluk FJ23

881 with girls. This man ceremonially ties on the youths dancing ornaments before he enters the dance and accompanies him to the dancing ground.

On the morning of the *Coag*, the candidate is taken with his companions to an *Ajwogo* or priest who performs certain rites with them before they continue on their way to the gathering. On their arrival at the village where the *Coag* is being held, the initiates form up two abreast and remain in the charge of their sponsor until the actual dancing begins. After this they enter the dance in the normal way, joining the ranks of the warriors who have certain acts of politeness to the *Jago* to perform before they are chosen as partners by the girls.

535 881 The *Coag* takes place about four o'clock in the afternoon when the heat is less oppressive and the population of the district has finished work in the fields. The drum (often two, "*Bul Dwoag*" and "*Bul Thin*") is placed on a wooden structure in the centre of the village. [539] The drummer begins to call the local inhabitants together long before any dancing is due to take place and beats furiously on the drum at varying intervals. Women and those who are too old to dance assemble round the huts, gossiping and drinking merissa with the occupants. [554] The important men of the settlement, the *Jak* and their assistants and a few of the most respected elders assemble near to the hut of the *Jago* who offers them refreshment and tobacco. Meanwhile the warriors arrive in small batches, and stand outside the village. The normal [291] "*Lau*" of cloth is discarded and they put on skins fastened from their waists and ornament themselves with their special dancing beads and sashes. They carry with them their best spears, but not the fighting [411] shield, for the *Coag* has no military associations. Some have small [714] shields of hippo or crocodile skin make in miniature imitation of the heavy war shield, but the majority carry parrying-sticks or "stick-shields." Some wear strings of small bells wound crosswise round [304] their legs.

When the final touches have been put to their clothing, small groups of warriors enter the dancing ground in the centre of the village, shouting as they come. They shamble and jump round the drum and then disperse in small groups, while other warriors are assembling. When large groups have collected, after more salutations to the drum,

18: Howell E-5 (1937) 1941 FJ23 Shilluk FJ23

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Warriors saluting the Drum.

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

homestead, including the stockade, is the form of all tombs of Shilluk *reths*, and also of the numerous shrines of Nyikang which are scattered throughout the country. Outside the tomb a temporary semi-circular screen had been erected, and against this the banners of the divisions were leant and also the spears of the deceased. At the end of the ceremonies the horns of the bulls which were sacrificed were hung upon this screen.

The preliminary day of the funeral dance was confined to Shilluk chiefs. It was said to be a "dance of swords", and only the spears of the late *reth*, about thirty in number and carried by his widows, were brought at all. Those who possessed them carried swords, most of which had been captured from the Dervishes or the Turks, or bought from Arab merchants. The sword is not a Shilluk weapon, and it is probable that they were produced on this occasion to express the anti-Dervish nature of the ceremonies, an attitude of mind which was emphasised by the Shilluk songs of hate against the Dervishes, which on this day and later were sung at frequent intervals. It is difficult to say why the funeral dance of the *reth* has associations with their struggles with the Dervishes, but it may be connected with those Shilluk *reths* who were killed in battle, hanged or died in captivity. The dances are public, and, apart from the funereal aspect of the ceremonies, the defensive unity of the tribe against outside aggression must be made apparent. The tribe is without a *reth*, who is the symbol of their unity, and such occasions call for a dramatization of their co-operation against external enemies. Those who had no swords carried millet stalks, which they plucked from the fences in the village.

At four in the afternoon, the Kwanyikir, after they had set up the drums, (Note 5), walked in procession round them in an anti-clockwise direction, while the dancers began to collect in the centre of the village. After a short interval, a white bull was speared, and the carcase was handed over to the Kwanyikir as a reward for their service. The

19: Howell & Thomson E, G-5 (1943-1944) 1946
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The Funeral Dance of Reth Fapiti.
(Second day)

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3.—A Shilluk regiment enters the village of the late reth.

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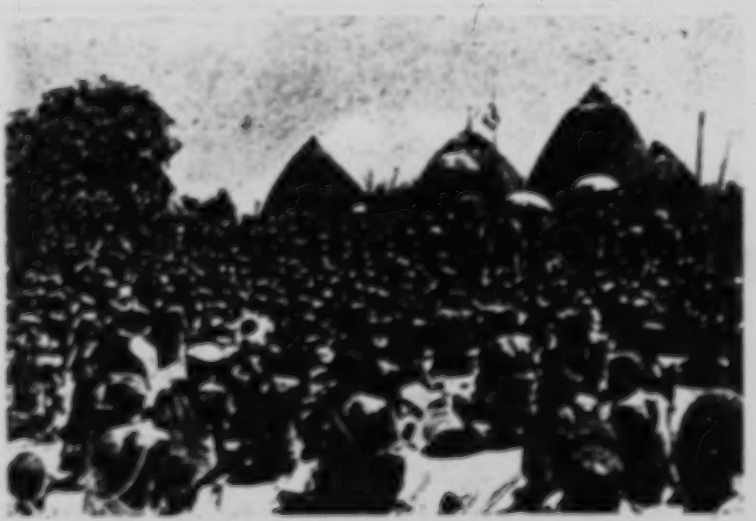

4.—Crowds squat down in front of one of the houses of the late reth.

[FACING p. 26]

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

766 contingents of Fashoda began to come in and marched around the outskirts of the village. The various performances carried out by each group did not vary to any appreciable extent except perhaps in the order. The main events recorded were :-

[911 703] The warriors, (Note 6) with shields, spears and sticks, entered the arena regimented with remarkable discipline into their sections. They first marched round the outside of the village, sometimes kneeling down as a body and beating their shields with their spears. They then moved in procession round the drums, turned to face them and [535] danced with a jumping motion in a circle round them, with their spears raised. They then turned to the tomb of the late *reth* and, mingling with the women who were standing outside and singing the songs of [644] Fafiti, knelt in homage towards him, sometimes beating their shields and clapping hands in time to the drums. The word *wwo*, the traditional form of opening a conversation with the *reth*, was repeated by all at certain points in the song. They then arose and advanced round the village, once more visiting the houses of the late *reth* in turn, some of them peering inside the doors as if seeking for him. They then marched outside the village, and another contingent of warriors entered to take their turn.

766 781 Twice during the day, there was a spontaneous panic, and the crowds fled shrieking from the village. The explanation given was that the spirit of the late *reth* had been brought back by Nyikang and was now in their midst. Hands were clapped to drive the spirit away. The attitude of the Shilluk to this supposed phenomenon is important. There is no doubt that they were seized with fear, and fled as if the devil were behind them, but it was also regarded as a joke, and they all laughed heartily immediately afterwards. This mixture of fear and laughter is also characteristic of their flight from the effigy of Dak, which is described later. The panic was not started by any particular signal except that on both occasions someone heard somebody say "Nyikang has appeared."

The ceremonial dancing performed by the warriors and others, and the panic at the arrival of the departed spirit were repeated without

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

Speech Day.

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1.—Each chief, after making his speech, sticks a spear into the ground before the ex-officio as a sign of homage.

2.—The ex-officio's party below Atarwin, with the spears and shield of Nyikang. The drummer in front is beating a tattoo as a sign of appreciation of the speech just delivered.

[FACING P. 70]

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

Personal Equipment.

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The equipment carried by the Kwa Nyikwom for Nyikang and Dak consisted of the following.

[534] 1. *Drums.* There were two pairs of kettledrums; one was embellished with black ostrich feathers and rings around the edges, the other pair was made of plain wood. They were basin-shaped, and beaten with a distinctive rhythm as Nyikang proceeded. The original pair "Obuny" and "Cal" are said to have been captured, the former from the Arabs and the latter from the "Fuay."

[911] 2. *Spears.* A collection of spears, sometimes three, and sometimes more, was carried. None of the spears carried was wrapped in cloth, as is usual with sacred spears.

[45] 3. *Cooking Pots and Baskets.* The pots were of the normal Shilluk types, and the baskets basin-shaped and covered with reed mats. There was generally a pair of each. These contained Nyikang's food for the journey.

4. *Nyikang's Rod.* A forked pole about 8 feet long with a circular leather flap hanging from the joint of the fork.

5. *Nyikang's Shield.* This was only produced from Aturwic wrapped in cloth. It did not come from Akurwa. It was apparently similar in shape to a normal Shilluk shield, but very much smaller.

6. *Ropes and Grass.* These were not strictly part of Nyikang's equipment, but were carried by the Kwa Nyikwom. The ropes were said to be made at the installation of each Fallti in 1917, and the grass and fibre which had been brought by Dak from Fanyikang were for the Kwa Nyikwom to make into new ropes for the new installation. These ropes, like the whips carried by the Kwa Nyikwom, were used for warding off the inquisitive.

24: Howell E-5 (1951-1952) 1953 FJ23 Shilluk FJ23

In the meantime, I had driven along the road until, about two miles north of Fashoda, I met Nyikang, Dak and their followers moving at great speed towards the capital. I followed them for a while and then took up a good position immediately west of Fashoda in the open grass where I knew the opposing forces would meet. Nyikang soon arrived and halted, drums beating and the shield-bearer dancing forward in defiance of the *reth* and his army who were by then appearing over the crest of the northern bank of *Arepejur*. The *kwa* Nyikwom, armed with whips, then dashed forward and those armed with millet stalks met in a disorderly and not very spectacular clash well to the west of the main party. Then, as the *reth* and his personal guards drew near, Nyikang and Dak rushed up to him, surrounded him and bore him off towards Fashoda, while a furious battle took place between the opposing forces, the *kwa* Nyikwom lashing out with their whips without mercy.

Outside the shrine, which had been beautifully cleaned and decorated for the occasion, the royal stool (*kwom*), wrapped in white cloth, was ready. As Nyikang and his captive drew near, the white canopy was thrown around them. It was therefore not easy to see what happened, and it would have been unseemly to push behind the screen, but it was clear that the substitution had taken place a few minutes later when Nyikang withdrew into the shrine.

A short time afterwards, the *reth*'s feet were bathed and he was carried to the temporary camp opposite. He emerged again almost immediately to make passes over the bull, covered in white cloth and a leopard-skin, with the traditional weapons handed to him for the purpose, and then entered *Adul* once more, while the beast was sacrificed, falling on its side about fifty yards away. The man responsible for spearing it* was seen running rapidly towards the river where he must wash the blood from the blade and purify himself in the water. A fire was then lit inside one of the two small huts in the camp and water was heated in which the *reth* was bathed.*

This ended the first day of the installation. The *reth* was safely in seclusion within *Adul*, and although not free from danger yet, had successfully passed one of the most dangerous periods of the whole procedure. The only other ceremony performed that day was the lighting of fire outside the camp

* From the *kwa* Nyikwe of Limo.

* In conversation with Shilluk after the event, I was informed that during his stay at *Adul*, the temporary camp, the *reth* is expected to have sexual intercourse with one of his half-sisters. The custom (*kwang*) is said to derive from Dak, who, infuriated by Nyikang's action in giving his mother, Abur, to Col (or Burre, another brother), took one of his half-sisters who eventually gave birth to Okodo. Nyikang was apparently outraged by this action, but decreed that thereafter every *reth* should take one of his half-sisters. This story is recorded by Hofmayr (see Bibliography), but I had not realized that the actual ritual breach of the rules of exogamy and called *abudo*—actually takes place. It is also said that members of the *kwareth* have to do likewise when they are appointed chiefs (*jago*) though it is admitted that the women is usually a more remote kinswoman than a half-sister. The act is none the less one of incest. The matter needs further investigation.

24: Howell E-5 (1951-1952) 1953 FJ23 Shilluk FJ23

Jago Yorleiker, the chief of Goi Nyikang, rose to make the first speech, carrying a spear in his hand. A delay occurred as the *reth*'s drummer was missing and had to be found. Then *jago* Yorleiker, followed by *jago* Thabo of Golbainy and titular chief of Goi Dhiang, and other chiefs in order of precedence came forward to address the *reth* on his installation. Nearly all carried presentation spears which were thrust into the ground in front of the *reth*, though one or two, as in the case of *kwanyireth* Akwei Anyong of Derwok, placed a bead on the ground. The speeches were on the whole short, and took the form of exhortations to the *reth* to emulate his father's example and to work closely with the Government; to pay attention to his elder advisers; to visit all the Shilluk lands and to avoid favouritism; to deal fairly with the Shilluk. As each speaker finished he was applauded by the rattling of Nyikang's shield and the beating of the drum, for longer or shorter periods according to the quality, or perhaps, acceptability, of the speech. Those who were most honoured were accompanied back to their place by the shield-bearer before the latter turned to signal out the next speaker. Last of all the chiefs to speak were *jago* Ongwany *wad* Kak and *jago* Kwathi *wad* Kudjok of Tonga, the traditional wardens of the Shilluk Marches at the northern and southern extremities of their country.

Finally the *reth* rose to speak. He walked forward to where rows of spears had been stuck in the ground and there, amid reverent interjections of *wuo* from the assembled Shilluk, he harangued the chiefs for their failure to produce the cattle of the late *reth* which were his just due.*

As he spoke he paced backwards and forwards along the lines of spears, evoking grudging grunts of agreement to his apparently rhetorical questions. Having delivered his speech, he stepped back, took hold of the ceremonial sword and made passes over the back of the white bull with a black face which had been tethered on his right. A Shilluk then speared the bull, again with considerable lack of skill, and the *reth* departed on his tour of the royal houses of Fashoda. A slight altercation broke out over who was to have which spears presented by the Chiefs, but the installation of *reth* Kur *wad* Fadil, the thirty-second *reth* of the Shilluk, was over.

* As explained in a previous article (*S.N. & R.*, Vol. 33, Part 1) the immediate and personal heirs of the late *reth* had attempted to conceal many of the cattle which are royal property and should go to his successor.

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

the place very inviting, or, if one must enter, tempt one to linger. One is happy to conclude's one's business and escape to the comfort of the hut opposite.

This is the living and sleeping hut, and is usually much more clean and tidy than the other. The hard earth floor is neatly smoothed over with mud and carefully swept. Several cow hides hang on the walls or rest against them, and one of these is placed for the visitor to sit upon crosslegged, or a small platform made of light ambac wood may be brought forward for his accommodation. Lying against the wall is also the tall war shield of toughened hippopotamus hide belonging to the master of the house and his two spears, one his fighting spear, seven feet in length with a broad, smooth, highly polished, leaf-shaped blade on a straight, slender shaft of brown wood; the other his fishing spear, a foot shorter in length and with a long, narrow, triangular blade armed with ugly, serrated barbs. Inside the hut we may find several men; some sit in the neat way the Shilluk have with one foot tucked beneath them, a posture impossible for a stiff-jointed European, but one which they can maintain for long periods without the slightest discomfort. The host is dispensing beer to his guests from a large pot placed in the centre of the floor, and a generous bowl, holding about a quart, will be offered to you. This beer is made from fermented millet, and looks, and tastes, rather like cold cocoa. Courtesy demands that you take some, so you sip a little slowly, balance the bowl in your lap for a while, take another small drink and hand the bowl to your neighbour who finishes it off with avidity. You linger over a cigarette while the others pass round a pipe filled with rank, home-grown tobacco, or, if this is scarce, with charcoal. A Shilluk pipe has a large bowl made of clay, fire baked, fancifully carved and picked out in red and white and black; into this is fitted a wooden stem, two feet long and an inch in diameter, with a bulbous mouthpiece made from the stem of a gourd. With a complete disregard for hygiene a member of the party takes the pipe from the man next to him, puts it to his mouth, sucks vigorously for a few moments, his cheeks going in and out

29:Dempsey M-5 (1940-1954) 1955
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stalks of millet, binding them together with ropes which he makes of grass. The same grass provides him with the thatch for the roof, mats for his door, ropes of varying strength to tether his goats and cattle, and a rope of great thickness and strength to assist him in the dangerous sport of hunting the hippopotamus. From reeds gathered by the riverside he weaves grain baskets and fish traps. If a cow of his falls sick he can act as a veterinary doctor, and if he fails to effect a cure for the animal, he is quite competent at least to cure its hide! He makes his own pottery, beautifully symmetrical and balanced, without the aid of a wheel, and fires it in an earth oven, and grows the calabashes which provide him with drinking bowls. He can turn his hand to shoemaking, fashioning a clumsy but serviceable sandal from hippopotamus hide and cow skin by using his spear blade very cleverly as both knife and awl. When his work is done he will fill his home-made pipe with tobacco he has grown and cured himself and gratefully drink the beer that his able wife has brewed for him. There are, naturally, some among them who are more gifted than others, or who show a special aptitude in some particular craft and therefore specialize in it. Thus, a Shilluk householder who wishes to have a superior type of thatching on his house will call in an expert to do it; yet such experts are comparatively few, because they are unnecessary in a community where each one is brought up to do everything for himself, and has no other work to prevent him from living a communal tribal life in full. The one craft that is completely exercised by a special few is that of the blacksmith, and this because ironwork is so small a need in the life of the Shilluk. It is true that his two spears and the small hoe he uses for cultivation are indispensable to him, but once he acquires them they last a lifetime, and it would be a waste for him to collect the—to him—elaborate and expensive tools of the blacksmith's trade for which he would seldom, or never, have use. If ever he needs a new spear or hoe he will, by buying or bartering, obtain it from the local smith, or—as is more likely in these modern days—make his way to the nearest Arab

29:Dempsey M-5 (1940-1954) 1955
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soon find the king's wrath heavy upon him and his cattle taken to satisfy the outrage on the royal dignity. Hippo hunting is done by night as well as by day. At night the hunters lie in wait for their victim as he emerges from the river to eat and sleep. On the morning of the day of the hunt, one or two men will go out early to look for the place where the hippo has lain up during the night, and from it they trace the path he has made through the tall grass and reeds to the water. In the evening four or five hunters go to the place and lie hidden in the grass. As the beast comes up from the water they stab it with a short, heavy harpoon, and if it falls, hamstring and then kill it. To the shaft of the harpoon is attached a long line with floats of ambach wood tied at intervals. If the wounded animal is able to plunge back into the river the hunters will follow its flight in their canoes, provided there is a good moon. When the hippo surfaces for breath they attack him again with a harpoon, trying to strike him in the back of the neck and in the nose, and this second attack usually finishes him off. He submerges again, but in a couple of hours floats to the surface like an enormous balloon and is easily pushed into the shallows, and there left to be cut up at leisure the next day. The hunters in the meantime go off in search of another victim, and thus in one night may take three or four beasts. If the night is too dark for them to pursue their victim, they leave it till the morning when they search the river carefully for the floats which are sometimes found tangled up in the long grass on the bank. In the daytime they will boldly strike at a hippo from their canoe, as he surfaces to breathe, and pursue him, attacking constantly until he is killed. The people of the village nearest the spot where the carcase is floated ashore assist in cutting it up, and receive a portion of the meat and hide as their reward. The choicest parts, including most of the fat, belong to the king and must be sent to Fashoda; the chief, too, levies a generous share for himself, and the rest belongs to the hunters.

Of course a hippo hunt is not always such a one-sided affair, for occasionally the wounded animal will turn on its

29:Dempsey M-5 (1940-1954) 1955
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A Shilluk wearing a pair of ivory back-scratchers: a favourite adornment both useful and ornamental

Shilluk warrior in fighting pose

A Shilluk warrior poses against a peaceful background of cattle

Shilluk hair-styles: five 'soup-plates' in different stages of growth

Photos: Fr. F. Spokowski

Shilluk warriors and Shilluk adornments

[facing p. 52]